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A CRITICAL
DISSERTATION

Concerning the WORDS

ΔΑΙΜΩΝ and ΔΑΙΜΟΝΙΟΝ.

Occasion'd by

Two late Enquiries into the Meaning of De-
moniacks in the New Testament.

In a Letter to a Friend.

By a GENTLEMAN of Wadham College
OXFORD.

K. Philalethes

L O N D O N :

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The following Errata, occasioned by the Author's Distance from the Press, the Reader is desired to excuse, and correct thus :

Page 1. Line 11. for O ΘΕΟΣ TO ΘΕΙON read O ΘΕΟΣ, TO ΘΕΙON; p. 1. l. 19. for aliqui read aliiq; p. 3. l. 14. put a Comma after Τύχην p. 7. line 30. for Plutarch, read Plutarch. p. 7. l. 32. for Dr. read D. p. 14. l. 16. put a small Line after βίη; thus, βίη— p. 19. l. 24. put a Comma after Signification; p. 19. l. ult. for Aginar. read Afinar. p. 24. l. 26. for Miracles read Miracle p. 25. l. 10. put a Point of Interrogation after the Word called. thus, called? p. 25. l. 17. put a Point of Interrogation after Sabbath Day?

CRITICAL DISSERTATION

Concerning the Words

ΔΑΙΜΩΝ and ΔΑΙΜΟΝΙΟΝ.

S I R,

THE Word Δαίμων is used in various Significations by the Greek Authors who preceded the Birth of CHRIST, the principal of which seem to be the three following.

I. *First*, It is taken for the *Supreme Being, the Divinity itself*, Ο ΘΕΟΣ ΤΟ ΘΕΙΟΝ; this is evident from ^a *Homer, Plato, Aristotle*, and others. Hence it comes to pass, that the ^b *Epithet* Δαίμονι frequently signifies, among

^a *Hom. Iliad. P. 98, 99, &c. O. 403, 404, &c. Odys. B. 134, 135, &c. Plat. Polit. p. 272. & alibi passim. Aristot. de Mund. sub init. Eurip. Demosth. pro Cor. &c.*

^b *Aristot. ibid. Pind. Pyth. Od. 2. Hom. passim, aliqui multi.*

the most antient Writers, *Divinus, Felix, &c.* Notwithstanding the Deification of dead Men, which we allow, 'tis certain the wisest Heathens by their great God *Jupiter* understood the *Supreme Being*; this is evident from ^c *Homer, Hesiod, Virgil, Horace, Diogenes Laertius, &c.* and even from the Name itself, viz. ^d *Jova Pater*, i. e. *Jehova Pater*. Now ^e *Homer* allows this great God to be a *Δαίμων*. ---- The most antient Idolaters were those who worshipped the ^f *Sun*, looking upon him as the most proper Representative of the *Deity*, and on this Account paying divine Homage to him. ^g *Macrobius*, the famous pagan Mythologist, tells us, that *Jupiter, Saturn, Bacchus, Apollo, Mercury, Pan, &c.* are nothing else but *the Sun*. Now we find this first and greatest Object of false Worship likewise called *Δαίμων* by ^h *Pindar*. Lastly, the Words *Θεός* and *Δαίμων* are some-

^c *Hom. Iliad. Γ. 176. Odys. γ. 75, 76, &c. Hesiod. lib. 1. 59. Conf. 3. Virg. Ec. 3. 60. cum Macrobi. in somn. Scip. lib. 1. c. 17. 2. Horat. Flacc. Carm. lib. 1. Od. 12. Diog. Laert. in Zen. lib. 7.*

^d This has been render'd probable by Mr. Gataker, in his learned Treatise upon the TETRAGRAMMATON, or Word *יהוה*, but seems to be fully evinced by the *Tabulae Eugubinae*, in conjunction with *Diodorus Siculus* in *Bibl. Hist. lib. 1.*

^e *Hom. Iliad. A. 222. Odys. E. 134—144—146, &c. Iliad. P. 98, 99.*

^f *Chronic. Alexand. p. 64. Euseb. Præp. Evang. lib. 1. c. 10. Hyde relig. vet. Pers. passim. Diodorus Siculus in Bibl. Hist. lib. 1. Plat. in Cratyl. Prideaux in Connect. p. 1. b. 3. Pocockii specim. Hist. Arab. p. 138. Maimonides in Mor. Nevuch. Shuckford in sacr. & prof. hist. con. b. 5.*

^g *Macrobi. Saturn. lib. 1.*

^h *Pind. Olymp. Od. 7. 1. 71.*

times synonymous in ⁱ *Homer*, *Demosthenes*, and others. In this Sense therefore the Word Δαίμων cannot, with any Manner of Propriety, be said to signify a departed Soul; for *the Sun* is no such Being, much less *God*, the ο μέγιστος Δαίμων, as *Plato* calls him, *the first Principle of all Things, the Creator of the World*, the Πατὴρ ἀνδρῶν τε θεῶν τε, who could never have had any Beginning, nor can ever have any End of Existence; since *He* is a self-existent (that is, an immutable, independent, and eternal) Being.

Secondly, ^k Δαίμων signifies *Fortune*, *Fate*, ἡ Τύχη ἢ Μοῖρα, &c. In this Sense it is often found in *Homer*, *Pindar*, and other Writers.

Thirdly, This Term was very frequently used to denote a Class of Beings of a middle Nature betwixt the Deity and Man. ^l *Hesiod* makes those happy Men who lived in the golden Age after their Deaths to become *Demons*, and looks upon them as the Guardians of Mankind. ^m *Plato*, from him, adopts the same Sentiments, and is followed by other Writers herein. ----- ⁿ Nay, this last Author declares, that every good and wise Man may be called a

ⁱ *Hom. Iliad. P. & T. Demosth. pro cor. Aristoph. in Plut. &c. vid. Steph. Thesaur. Ling. Græc. &c.*

^k *Hom. Iliad. O. 165, 166, & alibi passim. Pind. Olymp. Od. 13. & Nem. Od. 4. Eustath. in Iliad. Homer. H. &c. Pind. Istb. Od. 7, &c.*

^l *Hesiod. op. & di. 109, 110, 111, 112, &c.*

^m *Plat. in Apol. pro Soc. & in Cratyl.*

ⁿ *Plat. ibid.*

Demon, either before or after Death. *Plutarch*, *Iamblichus*, *Hierocles*, and others, are very express in this Particular ; but, as I propose mentioning only some of the most antient *Greek* Authors at present, I shall here omit them.

II. 'Tis observable, that tho' *Hesiod* honours the Men of the golden Age with the Title of *Demons* after their Deaths, yet he does this chiefly by way of Compliment to them, and in order to ° incite his Brother *Persês* to imitate them by performing just and virtuous Actions ; and therefore no certain Conclusion can be drawn from hence with regard to his real Opinion of the Nature of *Demons*. But whatever his Opinion of these Beings might be, whatever he might think of them, 'tis certain † he makes a Distinction betwixt the θεοὶ μάκαρες καὶ ἀθάνατοι, the blessed and immortal Gods, who are † *Homer's Demons*, and the departed Worthies of the golden Age, who are his *Demons*. He makes them different and distinct Classes of Beings ; and consequently it cannot be inferred from him, and much less from his Followers, that all *Demons*, or even the Beings to whom this Word was first applied, were Ghosts, or Spirits of departed Men.

Farther, that *Demons* in general should be the Spirits of Men, who once lived on Earth, is not at all implied in the Word itself, nor does

° *Hesiod.* *ibid.*

† *Hesiod.* *ibid.*

‡ *Hom. Iliad.* A. γ 222.

this Notion enter into the Idea which it conveys to us. --- This Idea exhibits to our View Beings endued with Knowledge only, without relation to any other Quality, Circumstance, or Perfection; and therefore rational Beings in this View only are signified by this Word, *i. e.* Beings endued with a Degree of Knowledge superior to what we enjoy, and who therefore by way of Eminence, with respect to us, may be called *Knowing Beings*. This seems to have been the only and genuine Sense in which the Antients understood the Word *Δαίμονες* in general. In this Sense it might be applied not only to the supreme Being, but to all other Natures superior to Man; and in this Sense it was applied by them to God and all such Natures. *Δαίμονες quasi Δαήμονες*, says ^r *Plato*: Now *Δαήμων* signifies *Doctus, Peritus, Sciens*, &c. from whence comes *Δημοσύνη Scientia, Peritia*, &c. --- And this seems to answer *Hesiod's* Description of them; ^r for he assures us, that they observe, (*i. e.* know) every thing done on Earth, and that they are Privy-councillors to *Jupiter*. ^r *Lactantius* and *Eustatbius* put this Etymology beyond dispute.

'Tis proper likewise to remark, that ^v *Hesiod* calls his *Demons* *εὐδαίμοι καὶ ἐπιχθόνιοι* (*good and terrestrial*) which seems to insinuate, that there

^r *Plat.* in *Cratyl.*

^r *Hesiod.* ubi supra.

^r *Lactant.* II. 14. *Eustatb.* in *Iliad.* A. γ 222.

^v *Hesiod.* ubi supra.

were other *Demons* who were neither *good* nor *terrestrial*; and therefore this Passage is so far from proving, that all *Demons*, or *Demons* in general, were in *Hesiod*'s Time supposed to be *good* and *terrestrial*, or such as *had once lived on Earth*, (for that this is the true Signification of ἐπιχθόνιοι is evident both from ^w *Hesiod* himself and *Homer*) that it is an Intimation to the contrary, and a presumptive Argument that *Hesiod* believed there were *Demons* of a malevolent Nature, who had never been Inhabitants of this Earth; especially, since this was a Notion that prevailed amongst all polite Nations, even from the remotest Antiquity, as may be proved by one or two express Testimonies, which we shall beg leave here to insert.

^x *Plutarch*, in his *Dio*, affirms, “ that there
 “ was a very antient Opinion, that certain
 “ wicked and malignant *Demons* envy good
 “ Men, and endeavour to hinder them in the
 “ Pursuit of Virtue, lest they should be at last
 “ Partakers of greater Felicity than they enjoy;” which is confirmed by ^y *Iamblicus*.
 ---- The first Author moreover tells us, “ that
 “ the ^z Opinion of an evil Principle, or Being,
 “ was handed down from the antient Masters

^w *Hesiod*. *ibid.* § 141. *Hom. Iliad.* A. § 272. & *Scholiaſt.* in loc.

^x *Plut.* in *Dio*. See likewise *Casaubon*'s Note upon this Passage of *Plutarch*, in his *Original of Temporal Evils*, Lond. 1645.

^y *De Myſt.*

^z *De Iſt. & Oſt.*

“ of divine Knowledge, and Formers of Commonwealths, to the Poets and Philosophers; “ and of so great Antiquity, that its first Author could not be found; and that it was “ embraced as Truth by the Generality of the “ wisest Heathens.” The ^a *Greeks* called this evil and malicious Being Ἅδης, (*Hades*) as we are informed by this same Author; the *Egyptians*, from whom the others received their Idea of him, *Typhon*; the *Persians* and *Chaldeans*, *Abâriman*; and from these last it appears, that he was created by God, tempted Men to all Kinds of Wickedness, and took the greatest Delight in opposing the divine Will. The *Chaldeans* and *Persians* acknowledged *Angels*, both good and bad, as distinct from the Souls of Men. This is evident from ^b *Damascius*, *Plutarch*, and *Shabristâni* in conjunction with the *Sad-der*, or *Compendium of the Doctrines of Zerdusht*, ^c which expressly mentions such *Angels*, the Good ones as guarding and protecting Men, the Bad ones as instigating and tempting them to all Kinds of Wickedness and Sin, and afterwards becoming the Instruments of their Punishment, agreeably to the Scripture Account of the *fallen Angels*. ---- And that the ^d last

^a *Diogenes Laertius* in Proæm. ad Vit. Philos. & *Plutarch*. This last Author, in the same place, calls the good Principle Θεός and the bad one Δαίμων.

^b *Damascius*, *Plutarch*, & *Shabristâni* apud *D. Hyde* in Hist. Rel. vet. Pers. c. 22.

^c Lib. *Sad-der* apud *Dr. Hyde* Port. 1. 2. 5. 9. & alibi passim.

^d Lib. *Sad-der* Port. 1. 2.

Angels in particular, according to the *Persian* and *Chaldean* Doctrine, were distinct from the Souls of Men, is undeniable ; for *Zerduſht* makes all the wicked Souls to be thrown into Hell, or *Gehevina*, from the Bridge *Tchinavar*, and to be there confined, in the strictest Manner, till the Day of Judgment ; * whereas his evil *Angels* are left at liberty to rove about, to trouble and infest Mankind. ---- And that this was the Sentiment of the *Magi* in the earliest Times, long before the Age of *Zerduſht*, is plain from hence, that *Zerduſht* made no † Alterations in the doctrinal and fundamental Points of their Religion, but only abolished some superstitious Rites and Practices that had crept in amongst them ; and that they were never guilty of Idolatry, as the neighbouring Nations were, but constantly adhered to the Worship of the one only and true God, as they received it from their great Ancestors *Shem* and *Elam*, who must undoubtedly have been acquainted with the Fall of the *Angels* : So that we may fairly conclude, that the ‡ *Belzebub*, *Satan*, and *Sammael* of the *Jews* ; the *Abâriman* of the *Chal-*

* Ibid. Port. 9. 16. & alibi pas. In short, according to Dr. *Hyde*, the antient *Persians* and People of the *East* had the same Notion of the *Devil* and his *Angels* that *Christians* have always had. See likewise *Stillingfleet's* Orig. Sacr. lib. iii. c. 3. and the *Cosmogony* in the *Univ. Hist.* vol. 1. p. 15, &c.

† Dr. *Hyde* in *Hist. Rel. vet. Pers.* See likewise the *Universal History*, vol. 2. p. 71. The Authors of which render this Point exceedingly clear.

‡ *Univ. Hist.* vol. 1. p. 51.

deans and *Persians*; and the *Hades* of the *Greeks*, were one and the same Being, even the Leader, or Prince of the fallen *Angels*; and that these fallen *Angels* themselves were what the *Greeks* understood by their evil *Demons*. ^h *Theodorus* in *Photius* directly asserts, that *Abâriman* is the *Devil*, or *Satan*, and ⁱ *Dr. Hyde* clearly evinces the same thing. Again, that the *Egyptians* and *Phœnicians* likewise acknowledg'd such wicked inferior Beings, as well as *Typhon* their Chief, is plain from the genuine Remains of their great Lawgiver and Philosopher ^k *Hermes Trismegistus*, or *Thoyth*; who therein affirms, " that *Demons* are the Enemies of Men, and vex them;" and he moreover, in the very Language of Scripture, calls them *evil Angels*; which Assertion is more fully illustrated and explain'd by *Casaubon*, *Stillingfleet*, and other learned Men. — Now that the *Greeks* borrowed both their first System of Religion and their Notions of intelligent Beings from the *Egyptians* and *Phœnicians* ^l, is allowed by their own Writers. Many more Arguments and Testimonies might be offered, to prove, that a Belief of *evil Demons*, distinct from the Souls of Men, prevailed amongst all polite Nations, from the re-

^h *Theodor.* apud *Phot* in. *Bibliothec.* p. 199.

ⁱ *Dr. Hyde* in *Hist. Rel. vet. Pers.* c. 22.

^k *Hermes Trismegist.* apud *Lactant.* in lib. 2. de fals. Relig. *Hermes* here likewise calls the evil Principle abovemention'd the *Demonarch*, or Prince of *Demons*, which is likewise Scripture Language.

^l *Herodot.* in *Euterp.* *Diodor. Siculus* in *Bibl. Hist.* l. 1.

most Times; but what has been already produced is, we conceive, abundantly sufficient to convince all reasonable and unprejudiced Minds. ^m *Philo*, indeed, tells us, that *Angels, Souls, and Demons* (both good and bad) were the same Beings; but this must be understood of their intelligent Nature and good or bad Dispositions, *i. e.* the Angels of the Holy Scripture, the *Demons* of the *Greeks*, and the *Souls of departed Men* agree in this, that they are immaterial intelligent Beings, some of them good and some bad; and agreeably to this *our blessed Saviour* declares, that ⁿ *after the Resurrection Men are as the Angels which are in Heaven.* --- And, that ^o *all who know the Scriptures and the Power of God* are satisfied of this Truth. *Philo*, I say, must be thus understood, otherwise he is inconsistent with himself; for in another Place ^p he observes, “ that there were many intellectual Powers (*i. e.* Angels) with God before the Creation of the World --- ^q that those Beings which the Scripture calls *Angels*, and Philosophers *Demons*, are the immediate Ministers of the Almighty, are as it were the Ears and Eyes of the great King, do vastly excel in Wisdom, Purity, and Excellency of Nature, those Spirits who were once invested with Body, inhabit much more noble and

^m *Phil. Jud. de Gigant.*

ⁿ *Mar. xii. 25.*

^o *Mar. xii. 24.*

^p *Phil. Jud. de Confus. Ling. p. 345. Lutet. Parif. 1640.*

^q *Phil. Jud. de Somn. p. 585, 586, &c.*

“ sublime

" sublime Regions than they do ;" --- in short, he uses the Word *ψυχή* sometimes as synonymous to *πνεῦμα, ἀσώματον, ἀθάνατον*, or *λόγος*, i. e. *a Spirit, incorporeal Being, an immortal Substance, a rational Power, or Principle, &c.* And this Observation is sufficient to reconcile all the seeming Contradictions to be found in him on this Head. Besides, *Philo*, being a Jew, must have been very well acquainted with the Scriptures of the Old Testament ; and that these treat *Angels* as Beings different from, and superior to the Souls of Men, is universally allowed.

III. This last Signification of the Word *Δαίμων* is what at present I must insist chiefly upon, viz. *a created intelligent Being superior to Man* ; (for^t that *Hesiod's Demons* were made, or created, by the Gods, he plainly asserts) and all such Beings as these were, from the remotest Antiquity, thrown into two different Classes. The one were reckon'd of a good and beneficent Nature, and Friends to Mankind ; the other the reverse --- Beings that (as we have above observed) were implacable, had an invincible Aversion to Men, and made it their Business to defeat them in all their good Pursuits ---- to influence and persuade them to what was *wrong*, and, in short, to draw them

^t *Phil. Jud. de Somn. p. 584, &c.*

^f *Hesiod. lib. I. v. 110.*

^a *Plut. Dr. Hyde, Stillingfleet, Casaubon, &c. ubi supra.*

to Destruction. That the Notion of *evil Demons* (in this last Sense of the Word Δαίμων) was coeval with that of *good ones*, is evident from *Homer*, who is as early an Author as any, if not the first, amongst the *Greeks* that mentions either of them, and ^v who mentions both of them. To the evil *Demon* he joins the Epithets ^w κακός, ^x συγερός, and ^y χαλεπός, and even the Word ^z Δαίμων itself, without any of these, he uses in a bad Signification. ^a He more than intimates, that these *Demons* precipitate Men into bad, pernicious, and even fatal Actions: --- and that these Actions are not only *unfortunate* and *physically evil*, but likewise include ^b *moral Turpitude* in them, may be collected from *Pindar*, ^c who seems to allude to the Places of *Homer* here hinted at: --- Which Passage, because it is very remarkable, throws great Light upon the present Subject, and has not been taken notice of by any Writer engaged in the present Controversy concerning the Nature of *Demons* and their Operations upon Men, I shall produce at length with the *Scholiast's* Note upon it.

^v *Hom. Iliad.* Θ. 166. Ο. 403. P. 98, 104, &c.

^w *Odyss.* K. 64.

^x *Odyss.* E. 396.

^y *Odyss.* T. 201.

^z *Vid. Hom. Iliad.* Θ. 166. & *Scholiast.* in loc.

^a In loc. jam laudat.

^b *Pind. ΠΥΘ.* Od. 3. & *Scholiast.* in loc.

^c *Vid. Erasim. Schmid. Delitian. not. in Pind. ΠΥΘ.* Od. 3. p. 118. Ed. Schurer. 1616.

Δαίμων δ' ἕτερος, ἔς
κακὸν τρέψαις ἑδαιμά-
σατό νιν.

Ὁ κακοποιὸς, ὡς πρὸς
τὸν ἀγαθοποιόν. Ὁ δὲ
νὸς, ὃ δὲ κακοποιὸς Δαί-
μων, εἰς τὴν τῆς μοιχείας
κακουργίαν τρέψας τὴν
Κορωνίδα, καὶ ἀναιρεθῆναι
αὐτὴν κατεσκεύασε. Καλ-
λίμαχος δὲ Φῆσιν, ὅτι πάν-
τες, ἀλλ' ἔς ἑσχεν ἕτερος
Δαίμων.

Dæmon vero alter, (*malus*
scil.) ad malum qui impulerat,
perdidit eam.

By the ἕτερος Δαίμων is to be
understood the *evil*, or *wicked*,
Dæmon, as being that which
opposes the *good one*. Either
Coronis's own vitious Disposi-
tion, or her evil *Dæmon* that
tempted her to commit the Sin
of Adultery, and was the Cause
of her Destruction. *Callima-
chus* also uses this Expression,
*Not all, but such as were pos-
sessed by the evil Dæmon.*

Pindar lived about 470 Years before *Christ*,
near a Generation before *Herodotus*, and *Calli-
machus* about 270. Hence 'tis apparent, that
the Opinion of *evil Demons* prevailed amongst
the *Greeks* in very early Ages, and that they
took the Office of these *wicked Beings* to be
intirely of the same Nature with that assigned
to the *Devil and his Angels* in Scripture; and
consequently 'tis highly probable, that they
were the same implacable and malicious *Be-
ings*.

But this will receive a farther Accession of
Strength if we consider, that the Δαίμων of the
Greeks (in the Sense of the Word at present
under Consideration) answered to the *Genius* of
the *Latins*; and therefore the ἀγαθὸς Δαίμων
(or the δεξιὸς Δαίμων as he is called by ^d *Calli-*

^d *Callimach.* Hymn. in *Cer.* 1. 36.

ebus) of the *Greeks* was the *bonus Genius* of the *Latins*, and the κακὸς Δαίμων (or ἕτερος Δαίμων, as * *Pindar* and *Callimachus* stile him) of the former, the *malus Genius* of the latter. Many Authors concur to evince this Point. The Passage of *Pindar* above mentioned, with the *Schooliast's* Note, is full and express in favour of it; † *Callimachus* adds his Testimony to support it; *Pindar*, in another Place, applies to the Word Δαίμων the Epithet ‡ γυέβλις, which answers to the Notion the *Latins* entertained of their *Genius*, viz. that he attended the Man he was allotted to, from his first Entrance into Life. *Menander*, as cited by *Plutarch*, says, ἀπαντες ἀνδρες Δαίμονα συμπαρασατεῖν ἐκ τῆς γυνομένης μυσάγωγος τῆς βίης; and *Empedocles*, as cited by the same Author, διτταί τινες ἡμῶν ἕκαστον παραλαμβάνουσι καὶ καλάρχον μοῖραι καὶ Δαίμονες — which intirely corresponds with what § *Servius* has laid down concerning the *Genii*. — *Cum nascimur*, says he, *Genios duos sortimur*; *unus qui hortatur ad bona*, *alter qui depravat ad mala*, *nec incongruè dicuntur Genii*, *quod cum unusquisque genitus fuerit*, *ei statim observatores deputantur*; ¶ *Plautus* and *Plutarch* put it beyond all doubt, that the *Romans* had in very

* *Pind.* ubi supra, *Callimach.* fragm. *Bentleii* 91.

† *Callimach.* *ibid.* & *Bentleii* not. in loc.

‡ *Pind.* ΟΑΤΜΠ. *Od.* 13. l. 148.

§ *Servius* in *Virg. Æn.* l. 6. v. 743.

¶ Conf. *Plut.* in *Bruto* cum *Plaut. Menæchm.* Act. 1. Sc. 2. l. 29. & *Frid. Taubm.* comment, in loc. Ed. *Schur.* 1621. p. 695.

early Times a Notion of good and evil *Genii*; the Author of *Onomasticon vetus Latino-Græcum* renders the *Latin* Word *Genius* by the *Greek* *Δαίμων*; and lastly, the *Platonic* Philosopher ^k *Apuleius* frequently translates the Word *Δαίμων* by *Genius*. Many other Testimonies and Arguments might be produced in favour of our Assertion, but the Truth of it is so apparent, that they are intirely superfluous.

But to come nearer the Point we have in View, the Word *Genius* cannot, with any tolerable Propriety, be deduced *a gignendo*, as ^l some of the Antients, particularly *Varro*, have fondly imagined: ---- this Etymology is too far fetch'd and unnatural, and 'tis well known that nothing can be more ridiculous than many of *Varro's* Derivations; --- 'tis, in all Probability, to be sought for in the *East*, as a great Part of the *Latin* Words are; especially those that the *Latins* ^m borrowed from the *Etruscans*. This will be clear, almost to Demonstration, when we consider, that the ⁿ *Arabic* *Gin*, or *Gen*, is taken for a Being of the same kind with the *Latin* *Genii*, Act. xii. 15. ---- that it signifies a *Demon*, in the Scripture Sense of the Word, ^o *Isa.* xiii. 21. *Matt.* xvii. 15, &c. ---- and that the ^p *Æthiopic* *Genn* denotes a Spectre, or Ap-

^k *Apuleius* de Deo *Socrat.* & de Mundo.

^l *Varro*, *Festus*, *Censorin.* &c.

^m Vid. *Dissert. de Ling. Etrur. reg. vern. Oxon.* 1738.

ⁿ *Castel. Lex.*

^o *Castel. Lex.* & *Schind. Lex. pent.*

^p Vid. *Bibl. Polyglot. in loc.*

parition,

parition, *Mar.* vi. 49. and the *Devil* himself, ὁ Διάβολος, *1 Joh.* iii. 8, &c. In short, that *Gen* both in the *Arabic* and *Ethiopic* Languages, when used in a bad Sense, exactly answers both to the Δαίμονες, or Δαιμόνια, and Διάβολος of Scripture; from whence we may, with no small Appearance of Reason, infer, that these Words are all of the same Import; and that a *Demon*, or *Genius*, in the bad Acceptation of the Word, is a *Devil*, or *evil Spirit*, strictly and properly so called. But of this more hereafter.

Before I dismiss this Point, it may not be improper to observe, that *Herodotus*, the Father of History, uses the Word Δαίμων both in the first and last Significations we have taken notice of. Δαίμων equivalent to Θεός may be seen in his *Clio*, c. 87. and for a *tutelary inferior rational Being* (synonymous to ἀγαθὸς Δαίμων, or *bonus Genius*) *ibid.* c. 86. Which last Passage I take to be very valuable; since the Office of a *good Demon*, or *Genius*, is there described, and exactly agrees with that assigned to *good Angels* in Scripture, *viz.* to guard and protect the righteous and religious Man from all impending Evils and Dangers; and since from hence we learn, with Certainty, that this Opinion did not only prevail amongst the *Greeks* when *Herodotus* wrote his History, (about 450 Years before the Commencement of the *Christian Æra*) but likewise amongst the *Persians*, when *Cyrus* conquered the Kingdom of

of *Lydia* (near 560 Years before that Period, and even before the Time of *Zerduſht*) --- two Considerations of very great Moment in the present Enquiry. That *Herodotus* believ'd the Existence of *evil Demons*, or *Genii*, is likewise evident from the Word ¹ κακοδαιμονίη, which may be found in the usual Sense in his Writings.

What has been said of the Word *Δαίμων* is likewise to be understood of its synonymous Term ² *Δαιμόνιον*; it may however be observ'd, that this last is most frequently used by the sacred Writers, as the other is by the profane. I might easily prove this by an Induction of Particulars, were it, in any manner, necessary; but as it is not, I shall only remark, that the Word *Δαιμόνιον* is properly an Adjective in the neuter Gender, and that according to the genius of the *Greek Language*, such Adjectives are very frequently equivalent to Substantives of the same Original.

From the Authorities produced it appears highly probable,

First, That the *Greek Authors* who preceded the Birth of *Christ* did not always understand by the Words *Δαίμονες* and *Δαιμόνια*, the *Spirits*, or *Ghosts*, of departed Men, even when these Words were applied to finite Beings.

¹ *Herodot.* in *Clio*, c. 87. & alibi.

² Pro ipso Numine passim sumitur apud *Xenophontem*, *Demosth.* *Athen.* &c. — Item pro *Dæmone* bono & malo. Vid. *Steph.* *Thesaur. Ling. Græc.*

Secondly, That when they were taken in a bad Sense, they were generally supposed to mean such Beings as the *apostate Angels* are represented to be in Scripture; since the Office and Disposition of the *apostate Angels* are attributed to these Beings. And

Thirdly, That the *Egyptians, Chaldeans, Phœnicians, Persians, Greeks, &c.* did all firmly believe the Existence of one particular evil Being, under whose Conduct and Direction were many others; and that, from what we find delivered by the most antient Writers of all these Nations, these^r evil Beings did, in Nature, Office and Disposition, agree with *the Devil and his Angels*, as the sacred Writers describe them.

IV. I shall now proceed to consider the Sense in which the Words *Δαίμονες* and *Δαιμόνια* are used in *the New Testament*; but before this can be done, it will be necessary to enquire into the true Import and Meaning of the Words *Σατανᾶς* and *Διάβολος*.

The first of these is of *Hebrew*, the second of *Greek* Extraction. *Σατανᾶς* is only the *Hebrew* שטן *Satan* with a *Greek* Termination; it signifies *Adversarius, Inimicus, Hostis, &c.* from the Verb שטן *Satan adversatus est, hostis fuit, impedivit, &c.* The inspired Writers of *the Old Testament* often understand by it the

^r Τὸ ὀφελιμώτατον, Θεός. Τὸ βλαβερώτατον, Δαίμων.
Plutarch. in Symposiac.

Devil,

Devil, or Chief of the fallen Angels, that grand Enemy of Mankind. In this Sense it must certainly be taken, *Job* i. 6, 7, 8, 9, 12. *Zech.* iii. 1, 2, &c. where it is rendered by the *Septuagint* Διάβολος. And the Justness of this Version is confirmed by *St. Matthew*, who makes Σατανᾶς and Διάβολος to be the self-same Being, i. e. *the Chief of the fallen Angels*, ch. iv. 1, 5, 8, 10. ---- by *St. Mark*, ch. i. 13. ---- by *St. Luke*, ch. iv. 2, 3, 5, 6, 8. ---- and lastly, by *St. John, the Author of the Apocalypse*, ch. xx. 2, &c. Let this suffice for an Explanation of the Word שטן *Satan*, or Σατανᾶς *Satanas*.

As for the Word Διάβολος, I remember not to have seen it in any *Greek Author* before the Birth of *Christ*, except the *Septuagint*, who, as I have just observed, use it to denote the same implacable and malicious Being that the *Hebrews* understand by the Word שטן *Satan* above mentioned; and so do the Writers of the *New Testament*, as has been clearly proved. The Word Διαβολή, indeed, is to be found as equivalent, in Signification to the *Latin Calumnia, Criminatio, Obreptatio*, &c. in various Authors, preceding (not only the *Christian Æra*, but even) the Age of the *Septuagint* themselves, particularly ^t *Herodotus, Plato*, &c. And that even the Word Διάβολος itself was known to the antient *Greeks* is evident from ^v *Plautus*,

^t *Herodot.* in *Polymn.* *Plat.* in *Apol.* &c.

^v *Plaut.* *Aginar.* Act. 3. Sc. 3.

who uses it as a proper Name in a Scene where all the proper Names are *Greek*, as this manifestly is; as likewise from the Superlative διαβολώτατος in ^w *Aristophanes*, and the Adverb διαβόλως in ^x *Thucydides*, both apparently Derivatives from Διάβολος, and agreeing in Signification with διαβολή above mentioned: ---- and that Διάβολος in the *New Testament*, is deduced from the Verb διαβάλλω *calumnior, obstructor, criminor, &c.* plainly appears from *Rev. xii. 9, 10.* where the Office of this Author of Evil is described, and the true Reason of his Name Διάβολος assign'd. ^y *Athenæus* likewise gives us to understand, that this Word was not unknown to Pagan Writers in the Sense wherein 'tis applied to the *Prince of fallen Angels* in Scripture, when he says "many of *Plato's* Followers were τυραννικοὶ καὶ διάβολοι, ingenio " *tyrannico & calumniatores.*" The Verb ^z διαβάλλω sometimes answers to the *Latin invidiam conflo, odiosum, inimicum, &c. reddo*; and if we suppose Διάβολος, as applied to the grand Adversary and Envier of the Happiness of Mankind, to flow from this Signification of the said Verb, it will not only agree with the known Nature and Disposition of this wicked Being, but will likewise very well correspond with the *Hebrew Word* שָׂטָן *Satan.* The

^w *Aristoph.* in *Equit.*

^x *Thucyd.* p. 202.

^y *Athen. Deipnosoph.* lib. 11. sub finem.

^z *Steph. Thesaur. Ling. Græc.*

Word therefore Δι᾿εὐλῶ is expressive of so many wicked Offices and Qualities of the *Devil*, that a more apposite Name in the *Greek* Language could not have been given him.

Having thus considered the true Import and Meaning of the Words Σατανᾶς and Δι᾿εὐλῶ in the *New Testament*, it will not be difficult to determine the proper and undoubted Signification of the Words Δαίμων and Δαιμόνιον in that sacred Book, particularly *the Gospels*; and this, of course, will enable us to form a right Judgment of those Persons therein said to have been *Demoniacks*, or Persons possessed with *Demons*, and of the Distempers they were afflicted with, as well as the Causes of those Distempers. For, if we can demonstrate, that *Satan* himself is a *Demon*, and the Prince of *Demons*; that to cast out *Demons* is to cast out *Satan*; that for *Satan* to cast out *Demons* is for him to cast out himself; that to cast out *Demons* by *Belzebub* the Prince of *Demons* is to cast out *Demons* by *Satan*, &c. I say, if all this can be demonstrated, it will, it must appear, that *Belzebub* is a *Demon*, (which is allowed by all Parties engaged in the present Controversy concerning the meaning of *Demoniacks* in the *New Testament*) and at the same time *Satan*, or the *Devil*; that this *Belzebub* who is *Satan*, or the *Devil*, is not to be distinguished in any other manner from the other *Demons* than as a Prince, or Chief, from those who act under his Command; that therefore

Demons

Demons are exactly of the same Nature and Complexion and Disposition with *Satan*, or the *Devil*, who is their Prince ; and in short, that the *Demons* of the *New Testament* are *Devils* strictly and properly so called. Now that all this is true, may, in the strongest Manner, and with the strictest Justice, be *inferred* from the following Passages of the *Evangelists*.

Then was brought unto Him one possessed with a Demon, blind and dumb : and He healed him, insomuch that the Blind and Dumb both spake and saw.

And all the People were amazed, and said, Is not this the Son of David ?

But when the Pharisees heard it, they said, This Fellow doth not cast out Demons, but by Belzebub the Prince of the Demons.

And JESUS knew their Thoughts, and said unto them, Every Kingdom divided against itself is brought to Desolation, and every City or House divided against itself shall not stand.

And if Satan cast out Satan, he is divided against himself ; how shall then his Kingdom stand ?

And if I by Belzebub cast out Demons, by whom do your Children cast them out ? Therefore they shall be your Judges.

But if I cast out Demons by the Spirit of GOD, then the Kingdom of God is come unto you.

Or else how can one enter into a strong Man's House, and spoil his Goods, except he first bind the strong Man ? and then he will spoil his House.

He

He that is not with me is against me, and he that gathereth not with me scattereth abroad.

Wherefore I say unto you, All manner of Sin and Blasphemy shall be forgiven unto Men; but the Blasphemy against the Holy Ghost shall not be forgiven unto Men.

And whosoever speaketh a Word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, neither in the World to come^a. Again,

And He was casting out a Demon, and it was dumb. And it came to pass, when the Demon was gone out, the Dumb spake: and the People wondered.

But some of them said, He casteth out Demons through Belzebub the Chief of the Demons.

And others tempting him, sought of him a Sign from Heaven.

But he knowing their Thoughts, said unto them, Every Kingdom divided against itself is brought to Desolation: and a House divided against a House, falleth.

If Satan also be divided against himself, how shall his Kingdom stand? BECAUSE YE SAY, THAT I CAST OUT DEMONS THROUGH BELZEBUB.

And if I by Belzebub cast out Demons, by whom do your Sons cast them out? Therefore shall they be your Judges.

^a Matt. xii. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32.

But

But if I with the Finger of God cast out Demons, no doubt the Kingdom of God is come upon you.

When a strong Man armed keepeth his Palace, his Goods are in Peace.

But when a stronger than he shall come upon him, and overcome him, he taketh from him all his Armour wherein he trusted, and divideth his Spoils.

He that is not with me, is against me: and he that gathereth not with me, scattereth.

When THE UNCLEAN SPIRIT is gone out of a Man, he walketh through dry Places, seeking Rest: and finding none, he saith, I will return unto my House whence I came out.

And when he cometh, he findeth it swept and garnished.

Then goeth he, and taketh to him seven other SPIRITS more WICKED than himself, and they enter in, and dwell there: and the last State of that Man is worse than the first^b.

Is it possible for the greatest Sceptic, after reading these Passages, to deny, that the Power here opposed to the divine Power, is the Power of Satan, i. e. Diabolical Power, ---- that the Jews here attributed the Miracles which our blessed Saviour wrought by the Divine Power, to Diabolical Power; and that 'twas this Circumstance which rendered their Sin so exceed-

^b Luk. xi. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26. See Mar. iii. 22-----31. which is a parallel Place.

ingly heinous and malignant, as he intimates it to be in His Reply to them, --- that *Belzebub*, *Satan*, and *the Devil*, are different Names of the same Being, ---- that this Being is a *Demon*, and differs from the other *Demons* only as a Ruler, or Governor, from those over whom he presides, ---- that the *Demons of the New Testament* are *unclean Spirits*^c, *wicked Spirits*, &c. ---- In short, that they are *apostate Angels*, or *Devils*, strictly and properly so called.

To these most clear, evident, and remarkable Texts may be added another as apposite and full to our present Purpose as any of those hitherto produced; *And ought not this Woman, being a Daughter of Abraham,*^d *whom Satan hath bound, lo these eighteen Years, be loosed from this Bond on the Sabbath Day.* Here it must be observed, that our blessed Saviour Himself ascribes this chronical Disorder, not to a *No-thing*, a *fictitious Being*, an *imaginary Ghost* that had no *Existence*, nor even to a *natural Cause*, but to *the Devil himself*; and as He most certainly asserted what was true, so He undoubtedly delivered here the real Opinion of the *Jews*, who attributed a Variety of Diseases to the Influence of evil Beings, which in many other Places of the *New Testament* are called *Demons*, but here *Satan*, or *the Devil*; so that this Passage may be looked upon as an

^c See *Mar.* iii. 29. and *Luk.* viii. 2. where *Demons* are expressly called *unclean* and *wicked Spirits*.

^d *Luk.* xiii. 16.

additional Proof, that, according to the Sentiments of our *blessed Saviour*, and the *Jewish Nation*, and in truth and reality, *Demons, Devils, fallen, or apostate, Angels, &c.* were the same Beings. And that these *Demons*, these accursed Spirits of the same Nature with that grand Rebel, by way of Eminence called *the Devil* (and under his Command) were his Angels, *i. e.* those Spirits that fell from Heaven with him (and not the departed Souls of wicked Men) is farther confirmed by our blessed Saviour; who makes an evident Distinction betwixt these Beings, when He declares, that at the last Day the Son of Man shall say to the Wicked on the Left Hand, *Depart from me, ye Cursed, into everlasting Fire, prepared* (not originally for you who were Men, and designed for a better Place, but) *for the Devil and his Angels.* This, in conjunction with the Texts above cited, seems beyond Contradiction, to imply, that *the Demoniacks* mentioned in the *New Testament* were really and actually possessed with *Devils, or fallen Angels*, ---- and that this was well known to our *blessed Saviour*, and firmly believed by the *Evangelists*, and even acknowledged by the *Jews* themselves.

From what has been advanced under this last Head, are naturally deducible the following Observations.

1. The antient Greek Authors who preceded

* *Matt. xxv. 41.*

the Birth of *Christ*, seem to have annexed the same Idea to the Word *Δαίμων*, or *Δαιμόνιον*, when taken in a bad Sense, as the *Evangelists* did in *the New Testament*.

2. If it could be proved, that two different Ideas were annexed to this Word by sacred and profane Authors; yet this would not affect the present Controversy concerning the Meaning of *Demoniacs* in *the New Testament*, which must be determined by the true Sense and Meaning of the Word *Δαίμων*, or *Δαιμόνιον*, in the *Evangelists*.

3. In the *Evangelists* the Word *Δαίμων*, or *Δαιμόνιον*, always denotes an intelligent Being of a most malignant, noxious, and accursed Nature.

4. The *Devil himself* is here placed at the Head of these Beings; they are here represented to be intirely of his Nature and Disposition, to have in common with him the Name *Δαίμων*, or *Δαιμόνιον*, to act in subserviency to him; and such Beings as these are moreover in Scripture called his *Angels*, i. e. *fallen Angels*. The *Demons* therefore of *the New Testament* are *fallen Angels*.

5. Though we could not demonstratively prove (as we have done) that the *Demons* of the *New Testament* were *fallen Angels*; yet, as they are Beings that really exist, as they are *wicked* and *unclean Spirits*, as they are of the same Nature with the *Devil himself*, and the other *fallen Angels*, and lastly, as they act under
his

his Command and Direction as the *fallen Angels* do, they would be to all Intents and Purposes, with regard to the Letter of the *New Testament*, the same as if they had been *fallen Angels*.

6. Those unfortunate Wretches who are called *Demoniacks* by the *Evangelists* were really and truly possessed by these accursed Spirits, who brought upon them those Diseases which in the *Gospels* they are said to have been afflicted with. And therefore

7. The learned and ingenious Author of two late *Enquiries into the Meaning of Demoniacks in the New Testament* determines with too much Precipitation, when he condemns St. *Austin* for observing, " that wheresoever the " Name of *Demons* occurs in the *New Testament*, nothing but evil Spirits are meant, --- when he asserts, that *Δαίμονες* and *Δαιμον* denote different Things, --- that the sacred Writers make a Difference betwixt *Demons* and *evil Spirits*, --- that *Belzebub* and all other *Demons*, are *Ghosts*, *Vanities*, *Nothings*, &c. --- In short, when he denies that *Demons* had any Power over the Bodies of Men, and that any bodily Disorders were caused by their Influence.

I have not Time at present to enquire into the Nature and Extent of that Power which God has granted these mischievous Beings over Mankind, nor to consider those Operations upon Men attributed to them both in the *Old* and

(29)

and *New Testament*; and which, I am persuaded, upon Examination, will be found to be as consonant to right Reason, true Philosophy, and the general Sense of Mankind in all Ages, as they are to Scripture: These therefore may possibly be the Subject of some future Letter from,

S I R,

Your humble Servant,

*Wadham College, Oxford,
October 10. 1738.*

PHILALETHES.



(2)

and I am sure that the
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ages, as they are to Scripture: These there-
fore may possibly be the Subject of some future
Lectures from

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Your humble Servant

William Gifford Esq.
Oct. 10. 1792

THIRTEEN

